

unmoved by prosperity and failure alike ; and much more beside. One would imagine that a man who is all this would be in no need of Brahma knowledge. So high is the standard fixed for the seeker of that knowledge that it seems to be the end, not the beginning of a good life. No man can however neglect the teaching saying that he is not fit for the knowledge of Brahma. If he is not fit he should try to become fit. If he does not do this but goes the way that the world leads him, he will lose his soul. The world is a hard place to save one's self from. If a man yields to desire it takes him further and further from real happiness. For getting that real happiness renunciation is the one way. No man can be in the world and yet be out of it. Being in the world and thinking thoughts of liberation is like a blind man holding a mirror. In most of the cases a man of the world cannot think these thoughts either. He cannot perceive their value. As a son adopted to another belongs to the line of the foster-father and not of the one who got him, so this man, though a child of immortality, is devoted to the world and not to thought of Immortality. A man should therefore take definitely to righteousness. This taking to righteousness is not a mere matter of form. Not by bathing and holding the rosary and observing silence does man gain liberation, nor by mortifying the flesh but by real purity of heart, real devotion, real discipline and control of desire. Men should realise that presence in a family group is an accident in this life of its

members. They
are assembled there as many persons
unconnected with
one another assemble at an Inn
during a journey; or
as birds assemble of an evening on
a tree on the way